

# MISSION MESSENGER

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## DISCIPLESHIP: THE ART OF FOLLOWING

BY A. J. KEMP, Tunbridge Wells, England

### Following Afar Off

"And Peter followed him afar off" (Mk. 14: 54). Unless we follow Jesus closely we shall come to grief in our discipleship. It is dangerous to follow afar off, for, like Peter, we may find ourselves sitting down with the Savior's enemies. There is usually a warm fire in the enemy's quarters, and a certain amount of seemingly good company, but it is a danger zone for the Christian. The stuffy atmosphere of worldliness is full of germs to our spiritual health. After Calvary, Peter learned what true discipleship meant. May we learn a lesson from this incident, and also follow Peter's own instruction concerning discipleship. He instructs us concerning

### Following Up

In 2 Peter 1: 16 he speaks of following a subject. "Followed" here means "to follow closely" or "to adhere." He and the other apostles did not follow (investigate, examine closely) cunningly devised fables when they "made known the power and coming of our Lord Jesus Christ." The first preachers adhered closely to the truth—the faith revealed by the Holy Spirit; the faith once for all delivered to the saints. Many people today are tempted to adhere to anything and everything except the one who is the way, the truth and the life. Let us follow him closely.

### Following After

In 1 Peter 2: 21 the same apostle exhorts us to follow the steps of Christ. "Follow" here suggests that we have to put our feet where the Saviour's have trod, "that we should follow his steps." Notice verse 23. Jesus "committed himself" to God. The word used here suggests that he made a habit of doing it. When tempted and tried, suffering greatly, he was victorious. Why? Because he committed himself to God. This was not something that he did occasionally. He did it again and again. Every trial and temptation was met in this way—he committed himself to God. So in our lives, if we would follow "in his steps" and gain victory over every snare of the adversary, we must again and again "commit ourselves to the Lord."

### Following By Imitating

In 1 Peter 3: 13 we read about "followers of that which is good." Although the Revised Version reads "zealous of that which

is good" the Authorized Version gives the idea of imitation, and this is true following or discipleship. We may put the two words together and say that zealous love leads to imitation. This is real following, true discipleship. This will keep us from erring as Peter did when he "followed Jesus afar off." In Psalm 1 we read of the happiness of those who do not fall into sin because they do not follow (or go along with) the wrong class of people. Observe how Peter fell. First he walked in the counsel of the ungodly when he entered the court of the high priest (Mark 14: 54). He stood in the way of sinners when he stood warming himself by the fire (John 18: 18). He sat in the seat of the scornful when he sat down with the officers (Mark 14: 54).

### The Test of Service

Jesus said, "If any man serve me, let him follow me" (John 12: 26). The cross was not far away when the Lord said this. The time was fast approaching when it would be difficult to serve him and dangerous to follow him. But the conditions were clearly defined: "If any man serve me, let him follow me." Notice that

#### 1. Service Is Expected

The Lord assumes that men will seek to serve him. He claims such service. He takes it for granted but makes no difficult or exacting demands. In expecting or accepting service, Jesus acts as Master and Lord, as one who has the right of such service from men. We must never forget that Jesus is not only our Saviour—he is also our Master. We are His servants. As Master he exercises his rightful authority and gives us directions, expecting our ready obedience. Again notice

#### 2. Service Is Defined

Were it not for the clear teaching of Jesus, we might be perplexed as to the kind of service he expects. We might imagine that we ought to seek for some great thing to do. But the Master's plan is very simple. He merely asks that we should be loyal to him and follow him obediently. "If any man serve me, let him follow me." That phrase sums up all it means to be a Christian—it is following Jesus.

Now Jesus has left us an example that we should follow his steps. In any given set of circumstances we must discover what Jesus

would do, and then do it. We must follow him, not worrying about the cost or the consequences. We are to follow him even if it means our death. If we do follow him, we shall not walk in darkness, but shall have the light of life. His service is perfect freedom, because it is the willing obedience of His followers.

Jesus said, "I am the Good Shepherd and know my sheep. When I go before them they follow me." We shall be helped in our understanding of this if we try to picture an Eastern shepherd. He usually wore a large, loose-fitting cloak of sheepskin, which protected him from cold or rain during the day, and was his blanket at night. On the inside it had a pocket large enough to carry a newborn lamb, or one sick or injured. He also carried a scrip or bag. He never left his flock, so he carried with him his food, also oil, bandages and splints to tend their injuries. He also had a rod and a staff. The rod was a stout club, studded with nails. In Palestine, sheep were liable to be stolen by robbers, or torn by wild animals. The "rod" was used for defence. The staff was a long, straight pole, over six feet long. It was a great help when climbing, or traversing rough ground, or to lean upon when tired, or for striking tender leaves from trees to feed the flock.

The shepherd never went behind his sheep, but always walked ahead of them. A traveler in Palestine once saw a man driving a flock of sheep. Greatly surprised, he said to someone nearby, "I thought the shepherd always led his sheep." "You are right" said the other; "he does. But this is not the shepherd. It is a butcher taking them to be slaughtered."

There were good reasons why the shepherd went ahead to guide his sheep. There might be a lovely patch of green grass, looking inviting at first glance, but concealing a dangerous quicksand. So the shepherd went ahead that the sheep might tread safely. Again, he went in front in order to find fresh pasture. After sheep have grazed awhile in one place the grass is closely cropped, so the shepherd must find another feeding ground.

Is it any wonder that Jesus is called the "Good Shepherd"? He leads us in the right way. If we follow closely behind him we shall avoid all places dangerous to our safety. We shall never be without spiritual food, for he will lead us "in pastures green."

#### 3. Safety Is Assured - If Follow

So long as the sheep followed the shepherd they were in safe hands. So we, in following Jesus, are assured of spiritual safety.

*Read*

He said "My sheep hear my voice, and I know them and they know me . . . no man shall pluck them out of my hand." Now this does not mean that just because we are Christians we shall certainly be saved. But it does mean that so long as we "hear" Jesus and follow him our souls are safe held by him. Our safety is assured if we faithfully listen to him and obey his word.

*SHEPHERD OF LEBANON*  
A traveler in one of the wildest parts of Lebanon, questioned a shepherd about his flock. He asked him if he counted them every night. The shepherd said he did not. Asked how he knew which were his, the shepherd replied, "If you were to blindfold me, and bring me a sheep, and just let me put my hand on his face, I could tell whether it was mine or not." He had such an intimate knowledge of his sheep that it was not necessary to count them.

*SHEPHERD*  
Speaking of himself, the Lord Jesus said, "The Good Shepherd giveth his life for the sheep." An eastern shepherd will risk life and limb to find a lost sheep. In "The Land and the Book" we read of such a shepherd. He was actually hacked to pieces by three Bedouin Arabs and died among the sheep he was defending. Well, Jesus was such a shepherd. "He loved me and gave himself for me," said Paul.

"But none of the ransomed ever knew

How deep were the waters crossed;  
Nor how dark the night the Lord passed  
through

Ere he found his sheep that was lost;  
Out in the desert he heard it cry,  
Sick and helpless, and ready to die.

Lord, whence are those blood drops all the way,

That mark out the mountain's track?

They were shed for one who had gone astray  
Ere the shepherd could bring him back . . ."

We cannot comprehend a love so wonderful, yet we know it to be true. No wonder he is called that Great Shepherd of the sheep. I heard of an old lady of ninety-two years, living alone in an almshouse. Over her bed was this text: "I am the Good Shepherd, and I know my sheep, and am known of mine." The Good Shepherd knew that member of his flock, and she knew him. Do you know him? Or have you perhaps strayed from his flock. Are you out on the hills of disobedience. Have you strayed away into the wilderness of sin?

Will you allow the Good Shepherd to lead you in the sure, safe way of life eternal? If you do and follow to the end, you will be saved. Let us each determine that we will follow closely behind our beloved shepherd. Let us refuse to allow worldly allurements to entice us from him. Then may we truly sing "Follow, follow, I will follow Jesus;  
Anywhere he leads me I will follow on."

(EDITOR'S NOTE: Brother Kemp is nearing 70 years of age. He has been a member of the Tunbridge Wells congregation but a few years, having learned the way of truth more perfectly as the result of a home Bible study in this beautiful city of southern England. Although crippled by arthritis he regularly takes his turn in exhorting the saints in the period of edification on the Lord's Day).

am appreciative of the fact that Brother Evitt in his communication addressed me as a brother. I have received many letters in which not an expression indicated the writer in any sense so recognized me. I shall treat his questions frankly but humbly as I have but one desire and that to restore unity amongst those who have so much in common and who ought to stand together against a common foe.

1. When I contend earnestly for the faith regarding the Lord's Supper I make no contention about the method of distribution of the fruit of the vine. The Lord's Supper is a feast. Jesus commanded his disciples to do two things—eat and drink, with a solid and a liquid—bread and fruit of the vine. He instructed them as to the proper motive in eating and drinking! He said nothing about the "number of cups in one assembly." So long as brethren drink the fruit of the vine and nothing else, they are doing just what Jesus said for them to do in carrying out His will relative to this phase of the Supper. The only reason Jesus took a container was because He could not transport a liquid without one, except by performing a miracle. The element essential to fulfill the command to drink had to be in a container, but the container meant no more in carrying out the command than the plate means in passing the bread.

2. Our brother gets "the act chosen by God for any purpose" mixed up with the incidentals attending such an act. The act chosen by God was for the saints to drink. Out of all the acts men might perform on earth, Jesus chose two to be performed in His memory—*eating and drinking*. These are the acts which constitute a *supper*. There might be a hundred incidentals in preparing and serving a feast which are not a part of the act of feasting. That these two are the acts chosen by God is evidenced by the holy Scriptures: "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he comes" (1 Cor. 11:26). "Who-soever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord." "He that eateth and drinketh unworthily, eateth and drinketh damnation to Himself, not discerning the Lord's body."

Jesus did not "choose" the act of taking a container. One has no choice in that, for if he is going to pass a liquid to others he must use a container. He may choose between various types of a container, but he cannot choose the act of taking some container. Since Jesus chose a feast as His memorial, and since one item thereof consisted of the act of drinking, and since drinking demands a liquid, Jesus took a cup to pass that liquid so the disciples could then perform the act of drinking which He chose for them.

Brother Evitt and those who stand with him are not responsible for division because they use one container. There is no wrong

## THOUGHTS ON RESTORATION

From Brother E. O. Evitt, Fort Worth, Texas, I have received the following with a request that I reply. His queries are evoked by my recent thoughts on restoration and thus may be properly discussed under this heading. Here are his questions.

1. If you were to contend earnestly for the faith (Jude 3) on the number of cups to use in one assembly, how many would you contend for—just one or a plurality? Faith comes by hearing and hearing by the word of God (Rom. 10:17).

2. On page 4 (October issue) you said, "I am confident Jesus took a cup because it would have been impossible for him to transport a liquid without a container, then on page 5, under "Facts In Acts" Allen Ashurst says, "It is worth remembering that an act chosen by God for any purpose is the one most suitable for it." Now will this apply to the number of cups to be used per assembly? If so, and he only used one, and an assembly uses only one now, is that assembly responsible for any of the division that exists today over the number of cups to use per assembly?

3. If that will not apply today, state why.

4. Are you confident that Christ or any of the apostles ever used a plurality of cups (drinking vessels) in Lord's Supper. Please give scripture as you did for a cup.

5. Is the Lord's Supper an ordinance (1 Cor. 11:2)? Is keeping the ordinances as I delivered them to you a command to be obeyed today? Thanks! Yours for the Bible way.—E. O. Evitt. P. S. I am not a minister.

### Replication to Above

It will come as a shock to many of our readers to learn that there are a great many brethren who make a test of fellowship out of the distribution to the saints of the fruit of the vine in more than one container. So important is this in the minds of some that if by chance they came into your assembly and the fruit of the vine was distributed in individual containers they would refuse to drink it in memory of the Savior's death, and they would deem you unworthy of their fellowship even though you did nothing but what the Savior commanded you to do. I

in that. The wrong lies in making a law where God has made none, and legislating an incidental into such a state of prominence as to disfellowship all who cannot conscientiously bow to this unwritten human creed. The creation of human standards by which to test the spiritual worthiness of the children of God, and the subsequent disfellowship of all who will not subscribe to such legislative tyranny is a work of the flesh. If I attend a congregation which distributes the fruit of the vine in one container I observe them doing exactly what my Lord commanded—eating bread and drinking the fruit of the vine. If I attend a congregation which distributes the fruit of the vine in several containers I observe them doing exactly what my Lord commanded—eating bread and drinking the fruit of the vine. God forbid that I should disturb their peace and felicity and set them at odds over some incidental matter of preparation or distribution. Instead I will rejoice in both instances to see their order and the steadfastness of their faith. This also answers question 3.

4. I am confident that neither Christ or any of the apostles would have created factions among the brethren who were doing only what the Lord told them to do—eating and drinking in memory of Him. Since the matter of passing the fruit of the vine was only incidental to the act of drinking which was the act commanded, I am sure they would not have divided or set at nought their brethren.

5. The Lord's Supper is an ordinance, but the thing ordained is "eating together" as members of one body. When we eat and drink thus we have fulfilled all that is ordained. I sincerely pray that we may study together as brethren and end some of the tragic and senseless strife which has torn asunder the body of Christ. A great many matters may be discussed by brethren as such without rending the church into warring camps. Let us undo some of the sad results which have been willed us from other generations and unite our forces to fight against an implacable foe. I earnestly trust that Brother Evitt and others may read what we have here said in the spirit of humility and regret for division which is uppermost in the heart of the writer.

I must not cease without referring to the postscript by our brother who says "I am not a minister." This comes with a considerable degree of surprise seeing that our brother contends for what he believes the Scriptures teach and is a stickler for his conception of the sacred record. We are all ministers. Every child of God is a minister. The word simply means a servant, and of course in things spiritual, means simply a servant of God. For one to say "I am not a minister" is the equivalent to saying "I am not a servant of God." It implies that he is not enlisted in the service of the Master and is not a Christian. Surely our brother who

says he is "for the Bible way" does not mean what his language implies.

This only serves to prove what I wrote a short time ago in the series on restoration. A great many people in the church become sidetracked into thinking that some one angle is the prime desideratum in the faith that has been revealed. On that one subject they will contend and debate and do so with a fair degree of ability. But on other matters just as important they reveal an unbecoming weakness. Surely there is no matter before the churches today which is of

graver concern than a proper concept of the teaching of the Book on the subject of ministry.

I think I know what my brother means. He means he is not a professional minister as the term is now used amongst God's people who have degenerated in their thinking and become sectarianized in their ideas. But no one should be that kind of minister. I trust that our brother will try to be "for the Bible way" on this topic as he claims to be on other matters. And what I have here said I submit in the spirit of kindness.

## A TRIP TO BIBLE LANDS

BY ROBERT H. BRUMBACK

On August 4, I boarded the S. S. Homeland at New York, to sail for Naples, Italy, first stop on our journey to lands of the Bible. After two days of rough weather with high rolling waves which caused the ship to lurch from side to side, we awakened the third morning to find the sea smooth and the ship making steady progress ahead. The Homeland stopped at Gibraltar to take on water and discharge a few passengers bound for Algeria. As we approached the narrow strait leading from the broad Atlantic into the Mediterranean we obtained our first view of the world's mightiest fortress rising 1,400 feet above the sea. The city reminds one of San Francisco, for the houses extend up the hillside like stairs.

We had hardly anchored when peddler's boats were alongside offering their wares for sale. They catered to the tourist trade with silk scarves, fans, table runners, bracelets, pillow tops, jewelry and wall tapestries. The peddler would throw a weighted line aboard, halfway up which he would tie a basket in which the desired article of merchandise would be placed. The customer would draw up his purchase and place the money in the basket for the return trip. One peddler, more daring than the rest, climbed a rope to the promenade deck and had his partner send up a full basket of various articles. He did quite a business until compelled to leave by one of the seamen.

After taking on the supply of fresh water and a few passengers, we sailed away for Naples. Here we were met by our travel representative who took charge of everything for us. He turned our baggage over to the dock porters who brought it to the customs offices. I had visions of having to unfold all of my shirts, lay out my handkerchiefs and unroll all of my socks. But our travel agent was helpful, for he said something to the customs official who thereupon put a check mark on the baggage of all in our group. As we passed along the line of those who were unpacking their luggage we were thankful for the assistance given. The travel representative accompanied us to our hotel,

the Santa Lucia, saw us assigned to our rooms and left after reminding us he would return at 9 a. m. to take us to view Mount Vesuvius and Pompeii.

Our hotel was a very modern structure with French windows opening out upon an iron-railed balcony. Opposite the hotel is an old fort, built in the eleventh century to command the harbor entrance. No place can rival the beauty of the harbor of Naples, city of more than a million population. The citizens are people of great charm, polite and friendly. They speak a very soft dialect and have the manners of ladies and gentlemen. Some of the streets are narrow and one does not go far without being jostled by those going in the opposite direction. Other streets are like stairs, reaching far up the hillsides. Above them the family wash lines stretch from one side of the street to the other.

Naples has many fine stores and shops, which offer coral, tortoise shell ornaments and objects made from the lava of Mount Vesuvius. It is also the center of the cameo industry and it was interesting to visit some of the cameo factories and see the workmen carving out the designs and faces that are formed on these works of art. The artists first cut the blank from the cameo shell, trimming it to the proper size to fit into a standard brooch or ring mounting. The blank stone is then fastened to a tool which is to hold it while the actual carving is done. The design is first sketched with a special pencil and the carver outlines the figure with light cuts. These are later cut deeper to make the design stand out. The surplus white of the shell is then cut away, revealing the dark red or pink of the coral shell. There are possibly no more than fifty designs among all cameos, so it is a matter of repeating over and over these figures at which workmen become very proficient. They begin learning the trade at the age of twelve years and continue to follow it until dim eyesight forces them to quit. Our journey to Pompeii followed our visit to the cameo factory and we shall tell about it next.

## "THE PLACE OF CHRISTIAN SCHOOLS"

BY ROY LONEY

A few months ago, L. R. Wilson, then president of Central Christian College, in Bartlesville, Oklahoma, ran a series of articles in *Firm Foundation* under the above heading. He labored hard but all he did was cross himself and confuse the readers. He argued that the sole purpose of "Christian schools" is to educate young people in a chosen profession such as that of farmer, housewife, stenographer or business. He said "We cannot make a preacher, but we believe we can help him in his work." That is rather strange reasoning. Cannot make a man a preacher, but can help him to be one!

Do not these schools turn out stenographers equipped at once to enter upon that profession? Is outside training needed before they can begin to serve as stenographers? If so, what? And when the "Ministerial Students" obtain their degrees in Master of Arts in Bible, coupled with courses in public speaking, lands of the Bible, and other kindred topics, are they not as well equipped to enter the pulpit as the stenographer is to enter the office? Just what extra training must the "Ministerial student" obtain in order to make him a finished preacher?

Bro. Wilson affirms, "By no stretch of imagination can it be said that any of our Christian schools are making preachers." Then where are they made and through what institution? If I help a man to become a farmer, do I not have a part in making him a farmer? Do these schools turn out any finished products at all? What do they turn out? Maybe I am a little dumb, but commonsense would teach that if you give a man a medical education you make a doctor out of him. Is he not a doctor when he receives his M.D. degree? If not, when does he become one? What institution and training will make him a finished product to become a full-fledged M.D.?

The two main essentials for a preacher are (1) a knowledge of the Bible, and (2) development in the art of public speaking. This is the very training given young men in "Christian Colleges." I'm all in a "stew" as to what other training and development they must have to make preachers. I wish our brother would inform me. "We cannot make preachers, but we help them to become preachers." That is just as clear as mud. If you help a man across the street, just where does that put the man?

That these schools are vitally necessary to the development of gospel preachers in the opinion of Brother Wilson, is proven by a statement made by him in *Firm Foundation*, June 12, 1951, when he recklessly stated, "If Christians do not operate schools where they may train their children, we might as well give up the fight for New Testament Christianity." There you have it! If there were

no "Christian schools" there would be no preachers, no elders, no deacons—no church of the living God! All would be lost, according to Bro. Wilson. Strange that the inspired apostles did not understand this and make arrangements accordingly. Was Peter ignorant of the need of such schools when he affirmed that God "by his divine power hath given unto us all things that pertain unto life and godliness" (1 Peter 1:3)? The word "hath" is past tense, indicating that all

necessary provisions had been made. Poor Peter, could not understand modern needs!

In *Firm Foundation*, March 23, 1954, under "Why I Support Christian Colleges" Ellis Grubb says, "Another reason why I support Christian schools is that they train and develop young men for leadership in the Lord's work and help to keep the members active and the work alive." Train and develop! When a man is trained and developed is he not a finished product, and hence a gospel preacher, teacher or leader? L. R. Wilson says "We do not develop them into preachers." Ellis Grubb says "We do!" Better get together on your stories, brethren.

## FACTS IN "ACTS"

BY ALLAN ASHURST, Wigan, England

### 8. "And preached unto him Jesus."

(Acts 8:35.)

Referring to the narrative of the Ethiopian eunuch's conversion, some maintain that Philip did not preach baptism, and that we, like him, should concentrate on preaching Jesus. Others point out that in this verse "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus," baptism is not mentioned, and is therefore, not necessary to salvation.

But the fact is that preaching Jesus entails proclaiming the whole of the gospel, which includes baptism.

In the Acts of the Apostles, wherever Jesus

was preached, baptism always followed. Consider for example when "Philip went down to the city of Samaria, and preached Christ unto them" (verse 5), for "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised," (verse 12). In the same way when Philip had preached unto the eunuch Jesus, he desired to be baptised (verse 36), "See here is water, what doth hinder me to be baptised?"

Let us then preach JESUS, as the apostles did; thus producing a desire to be baptised for the remission of sins, in the hearts of penitent believers.

## THINKING THINGS THROUGH

BY F. L. ROSEBERRY

Constant self-examination and correction are necessary to a healthy spiritual condition. To be vigorous and fruitful a tree must be pruned of useless branches. In both the vegetable and animal kingdoms there is much which serves no useful purpose, and the overflow must be disposed of, as witness the garbage dumps in every city. If we apply this principle to the mind it will eliminate a lot of misunderstanding, headache and heartache, and may save the soul. James said, "Put away all filthiness and rank growth of wickedness and receive with meekness the implanted word which is able to save your souls" (1:21 RSV).

It might be difficult to find one among us who did not possess some characteristic which stunts personal growth and weakens influence over those without. Nations discard traditions which become useless and stand in the way of progress. In the same way the mind must be emptied of fears, superstitions and prejudices. Ideas that cling to useless tradition and things of a superfluous nature should be eliminated.

Paul addressed the church with the phrase, "I would not have you ignorant, brethren." The ignorant man is not always the one who knows the least, but may be the one who knows the most things wrong. Paul's plea was to get rid of misinformation and receive the correct teaching. In other words, he desired them to purge their minds of ideas and practices contrary to the will of God.

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Dedicated to the task of arousing churches in this state and elsewhere to a greater zeal in mission work, and assist in developing the talents of all to be used to the glory of God.



Every Christian can contribute to this purging process by starting today with the individual each sees in his mirror. The "rank growth" shows up in self-exaltation, childishness, pride, envy, and many other ways. These things breed indifference to study of the word and to Christian duty. They retard our growth in faith, hope and

love, and very definitely bar the way to a meek and affectionate acceptance of the powerful and saving truth of heaven. In view of these facts, let us consider our lives without excuse or compromise and prune them with severity and rigor, that we may enjoy fruitful lives of Christian service, and know the blessing of real soul health.

amount which is given to the church, be also robbing the church?" If the church owns all of these human institutions, why should the church not support them from its treasury? I may have more to say along this line later. Yours for Christ and truth.—*L. E. Ketcherside*, 815 Spring Street, Peoria, Illinois.

## LETTER TO CHRISTIANS

Dear brethren: Here is another opportunity to "give, and give liberally." In *Firm Foundation*, October 5, Bro. Glenn Wallace informs the readers that "Abilene Christian College is now in the midst of a campaign to raise money for a new *Bible building*." I wonder why some of those Christian sawmills, Christian grocers, farmers and bankers, about which G. K. Wallace talked so much in the Paragould and St. Louis debates, do not deed their businesses to the church of Christ and start a campaign to raise money for a *Bible house*? In doing so, they could perhaps dodge the tax collector, just as these *private institutions* called "our Christian colleges" are doing. When a group of the boys get together and start a "private enterprise" just like farmers start plowing or sawmill men start sawing, they call it "a college," deed it to the church so it will be free of taxation, then refer to it as "a brotherhood school" and start hounding "individual Christians" for money to continue operating.

Brethren, are these "brotherhood schools" private enterprises in the same category with your farm, grocery or sawmill? Who holds title to your farm or business—the church? Who holds title to the so-called Christian colleges? Let us allow the tax collectors to inform us who holds the titles. Before me lie copies of three letters addressed to W. W. Adamson in 1930, as follows:

"Abilene, Texas, Sept. 20, 1930. Dear Sir: Abilene Christian College is church property and exempt from taxes. Earl Hughes, Tax Collector."

"Nashville, Tenn., Sept. 20, 1930. Dear Sir: The David Lipscomb College is church property, therefore free from taxes. R. E. McClure."

"Henderson, Tenn., Sept. 22, 1930. Dear Mr. Adamson: The Freed-Hardeman College is exempt from tax. It is owned by the Church of Christ now. S. Malone."

Let me tell you that Freed-Hardeman is still owned by the Church of Christ. I have a copy of the charter and deed. Let someone show that Abilene is not in the title of the church now! Every last one of these colleges is using this ruse to dodge the tax collector. Are you operating your farm, grocery or small sawmill, under a "Board of Directors"? That is the way these colleges operate. Where is the similarity about which Bro. G. K. talked so much in his debates?

To encourage donors, Glenn cites a quo-

tation from A. Campbell: "Of all the people in the world we ought to be, according to our means, the greatest patrons of schools and colleges." I agree with that sentiment. Now let me give you another quote from A. Campbell: "To train any young man purposely to make him a teacher of Christianity, I am always ready to show to be ridiculous and absurd, contrary to reason and revelation." Will Bro. Glenn agree with that sentiment?

Getting more informative, Bro. Wallace states, "There has been a minority movement for many years among Christians, that is opposed to operating schools in *any form*." When men cannot meet opposition with truth and logic, they may manifest the weakness of their position by resorting to ridicule. Bro. Wallace knows we are not opposed to schools as such. He knows we are opposed to building and maintaining schools or colleges for the purpose of teaching the Bible and educating men for "the ministry."

In Gospel Advocate (8-26-54) Bro. Guy-in-Woods pushed his foot into the mouths of many preachers when he wrote: "Our Christian schools were established for the sole purpose of teaching the Bible. We all know that no other motive justifies the expense which their establishment and maintenance requires." Every preacher friend of the colleges knows too well it is this unscriptural and sectarian practice of those establishing such schools that we oppose. Yes, Bro. Woods, we have known for a long time the motive and purpose prompting establishment of all church owned schools. Your statement reveals nothing new, but just let your colleagues come out in the open and defend their motives and practices in the establishment of such schools.

In Gospel Advocate (10-13-49) G. C. Brewer says, "It would be vain to say that Christians who cooperate in these endeavors that are mentioned above (homes and colleges—LEK) do not think of themselves as doing the work of the Lord. It would be untrue to say that they do not consider the donations which they make to these worthy institutions as money contributed in the name of the Lord and for the advancement of the cause of Christ. . . . This money, therefore, is the Lord's money by every count; and if taking it out of the treasury and giving it would be robbing the church, why would not the subtracting of this

## WHAT ABOUT PUBLIC DEBATES?

Should we do things as the Bible directs? I believe all Christians will reply in the affirmative. Proverbs 25:9 says, "Debate thy cause with thy neighbor himself, and discover not a secret to another." Often our brother is our neighbor. Please read all of chapter 25 of Proverbs. Isaiah 1:18 says, "Come let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Instead of employing the term "reason" many will use the awful word "debate" to describe their investigations. Sometimes debates are advertised months in advance to get as many as possible present to hear. And while all Christians should be willing to reason, can we expect any good to come out of that which is conducted under an evil name?

Surely debate is evil. In Romans 1:29-32 it is classed with about a dozen very grave sins. I attended one debate in my time. I thought then it was wrong but did not know what the scriptures said about it. I saw a preacher pop his fist like he was going to knock his opponent's head off. Surely if these two men would have retired to some private place they could more nearly have come together in agreement. It seems to me that debate tends to scoff at the other man to sustain a position; while reasoning is seeking for the truth. It would be right to get as many people together as we could to hear reasoning, but to debate means death according to Romans 1:32. Several years ago I talked with a prominent preacher, and attempted to point out some scriptures relative to debating, but he quickly informed me in an unpleasant manner that I did not know what I was talking about, so I hushed. But we should search the scriptures for the days are evil.—*John W. Bandy*, Summersville, Missouri. (EDITOR'S NOTE: The word "debate" is never used in a good sense in the King James Version. It is from *eris* which means "wrangling, strife, noisy or angry disputing." No Christian should be guilty of that, and you do not need to sign propositions to engage in it).

Wallace-Ketcherside (Paragould) Debate; Wallace-Ketcherside (St. Louis) Debate; Colley-Ketcherside (Dallas) Debate. Three dollars each, any two for five dollars. With an order for two we'll mail you free a copy of the book, "Concerning Christian Colleges."

# WORD STUDIES IN THE BIBLE

BY E. M. ZERR

## SOUL

In the Old Testament this word occurs 430 times and with 2 exceptions always comes from NEPESH, which Strong defines as follows: "A breathing creature, i. e., animal or vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental)." NEPESH has been rendered also by body, breath, creature, ghost, heart, life, man, mind, person and others. This indicates that it is a term of indefinite meaning, and that the connection must be considered in any specific instance in determining its application. In the New Testament our heading word always comes from PSUCHE, which Thayer defines as follows: "Breath, the breath of life; the vital force; life; the life which is lived on earth; the life in the eternal kingdom of God; that in which there is life, a living being. The soul, the seat of the feelings, desires, affections. The soul as an essence which differs from the body and is not dissolved by death." I have quoted the parts in italics only which give his definition proper, and not his comments thereon, although even they are often very useful. In the King James Version the word has been

rendered soul 58 times, life 40, mind 3 and heart 1.

It is clear from the definitions and uses of the word in both the Old and New Testaments, that we need to be careful in our conclusion at any particular passage. The word can be used with reference to any being that breathes whether human or beast. It also is used to mean the entire human being, such as the number of souls that went into Egypt (Acts 7:14), or the number of souls that were saved in the time of the flood (1 Peter 3:20). But the leading thought is that the soul of man is that part of him that is separate from his body, and that lives on after the body dies. Matthew 10:28 says: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." The reader may observe that no mention has been made in this article of the soul as related to the spirit of man. That subject will be handled in another article for this column. The present one is intended to note particularly the soul as the inner part of man, being distinct from the outer or fleshly part.

## Breaking with Tradition (No. 2)

BY VERNON W. HURST

By "tradition" we mean that which was handed down to us. We should hold tenaciously to the right kind of tradition, but should remain aware of the distinction between tradition originating with inspired men, and that from uninspired sources. The Roman Catholic church is an outstanding example of surrender to the bondage of uninspired tradition. But Paul makes it clear that we should perpetuate those traditions handed down to us by those who received them from the Holy Spirit (2 Thess. 3:6; 2 Tim. 2:2).

It is part of man's inborn nature to resist change. Perhaps this is nature's way of protecting from the potential danger of the unknown. Man holds this characteristic in common with much of the animal kingdom, and it may become an effective tool in the hands of the devil in leading man from where God desires him to be, and prevent his going where God prefers that he go.

Sometimes in specific detail, sometimes only in principle, God has legislated as to the activity in which He desires His people to engage. Many times He has left the method of carrying out His instruction in the realm of expediency. This means that

methods are often (not always) left to the judgment of those carrying out the Divine instruction. Where such is the case, man is expected to make use of his God-given intelligence to select the method which will accomplish the greatest good under any given circumstances. A little reflection will enable us to see the wisdom of such an arrangement. In some instances, God has arranged His plan so His workers can take advantage of circumstances. In such cases He has left the carrying out of His will in the realm of expediency. In other matters He desires that we overcome circumstances. This would be true in any situation where He has legislated in detail that method by which His instruction is to be carried out. In such cases, man must make use of God's prescribed method regardless of circumstances.

An illustration of this principle will be found in the commission under which the apostles were sent into the world. They were told to "go into all the world, and preach the gospel to every creature." The going was a matter of Divine legislation, the method of going a matter of expediency. Those who go out in our day, under the

spirit of that commission, are not obligated to use methods of transportation extant 2000 years ago, but are free to use modern methods of travel. The going was a matter of law; the method a matter of expediency.

Tradition which originates with man, has the potential to bind him where God desired him to be free. For example, one generation may carry out God's will in a certain way because circumstances indicate it. Following generations will carry out God's will in the same way, regardless of circumstances, because tradition dictates that they follow the precedent set by preceding generations. Thus, man is robbed of his right to take advantage of circumstances in carrying out the will of the Lord. I believe that when the Lord binds a man, that man should be willing and happy to remain under that bondage. But I believe just as profoundly that in matters where God has made us free we should resist bondage with all our hearts.

I have, upon many occasions during the last 15 years, stood in the clear, swirling waters of a mountain stream, and in tones as solemn as I could make them, repeated this baptismal formula: "By the authority of Jesus Christ, upon confession of your faith in His name, and unto the remission of your sins in His blood, I now baptize you in the name of the Father, and of the Son, and of the Holy Spirit. Amen!"

I admit my reason for saying it was that I had always heard others say it, or something similar to it. Later, I thought that the "great commission" demanded that people be baptized by the authority of the Godhead—Father, Son and Holy Spirit. Then, one day, I began to wonder how I could consistently begin my formula by saying that I was performing the act of baptism by authority of Christ, and then conclude the formula by saying it was in the name of, or by authority of, the Godhead.

I then read what I had been reading over. I found that Christ began His delivery of what we commonly call the "great commission" by saying that "all power" or authority had been given to Him (Matt. 28:18). How could he state that *all power* had been given to Him, then command that baptism be performed in the name of the Father who had turned all authority over to Him, and in the name of the Holy Spirit who had no authority (John 14:26; 16:13)?

Since successful study is much like following a stream to its source, I soon discovered that baptism is by the authority of One who has "all power" in the age in which we live. I found that baptism, which is in the name of, or by the authority of Christ, brings the obedient believer into the proper relationship with the Godhood—Father, Son and Holy Spirit. In other words, baptism is *into* the name of the Father, and of the Son, and of the Holy Spirit. That is the position, or

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## INDIANA DEBATE

We attended the debate between W. L. Totty and Charles Holt, at Indianapolis, Oct. 18-22, the first night of which was given to the question of how Christians may support rival institutions to the church, set up to teach God's word and develop Christians. It is sad to see men professing to be children of God, stand up and contend about how to keep alive "a plant which the heavenly Father hath not planted." Brother Holt thinks a man should keep back from the Lord's treasury the money he wants to contribute to making better Christians, while Brother Totty believes such can be contributed to the treasury and then given. The latter is more consistent. Every "Christian College" today exists to do some phase of the work of the church. If it has a right to exist to do that work, the church ought to support it. Holt affirmed the work of the colleges was 95% secular, an admission that the other 5% is religious or spiritual. We contend for *one body*, to do that! Let the schools get out of that 5% and the churches stay out of the 95% and there will be no fuss about it!

Other propositions dealt with orphan homes and "Herald of Truth" broadcast. Holt places them in the same category as the missionary society, but he disfellowships those who support the missionary society and fellowships those who support these things. It is obvious that the only ones these brethren will not fellowship are those who believe in the all-sufficiency of the One Body. Their position and associations have made them policy men and cowards. We attended the day sessions at Belmont Avenue Church where Jack Holt is the hired hand. Jack had originally planned an open forum but his heart failed him for fear. He told me personally he would have liked to call upon me to speak but he was afraid of what Totty would do to him. It is doubtful whether the men allied with the *Gospel Guardian* faction are really big enough, or have the courage to lead a real restoration movement. While professing to allow all sides to be heard they suppress the real truth in true sectarian and political fashion!

W. L. Totty became ill and Sterl Watson, his moderator, took his place. It was amazing to hear him come out flatly for the support of colleges from the church treasuries. In his debate with me at Hartford, Illinois, he took exactly the opposite position, and members of his congregation in St. Louis say he has preached vehemently against the practice. Unlike the leopard, he can change his spots. What will the boys down Paragould way do now? Having nothing of a personal nature against any of the antagonists we could listen with interest. Both factions are a long way from the truth in their teaching and practice and they need our prayer that they may anoint their eyes with eyesalve that they may see.

## SPECIAL ISSUE COMING!

Our January number will be a special issue devoted entirely to the hiring clergy system, greatest threat to the church of God today. It will contain 32 pages the size of *Bible Talk*, with no news reports included. This booklet is intended to be for the personal instruction of all who weep over Zion, and to provide an arsenal of information to use in the battle to recapture the walls. It will make no appeal to church fathers or pioneers, but will measure the modern system by God's revelation. It will not interest light, casual or disinterested readers, but is intended for distribution among the sober, serious thinkers and students among us.

The editor will personally deal with "Objections to One-Man Ministry" in which will be presented four basic reasons why the hiring system contravenes the Word. Under the heading "The Eternal Triangle" the work of Paul at Ephesus and Corinth, and that of Timothy at Ephesus will be analyzed. This will be worth your year's subscription price. Other articles by the editor will be "The Hiring System Must Go!" "Tactics of the Clergy," and "Church Splitters!"

E. M. Zerr will analyze the word "feed" as it relates to the pastoral function; L. E. Ketcherside will write on "Tricks of the Trade" and deal with trial sermons; Roy Loney makes a fervent appeal concerning "Our Major Task in Restoration." Weeks and even years of research have been devoted to the material which has been condensed to the compact form of this 32 page booklet.

Extra copies of this special issue will be available for distribution. They may be secured at 10 for \$1.00; or \$6.00 per hundred. Members of congregations in error on this question should be given this opportunity to see the gravity of their wrong in saddling the churches with such a nefarious scheme. How many copies will you use? Write us at once that we may reserve them for you. Be sure that all of the brethren where you worship have access to this special issue. The assistance of those who desire to contribute to the heavy expense of this issue will be very gratefully received. Come on, this is a fight for truth, so let's get in it!

## THE BEST GIFT—BOOKS!

BIBLES! Holman Teachers' Bible, in genuine sealskin, beautiful, \$16.75; special for preachers, bound to last, \$14.00; Teacher's Reference Bible, \$12.50; Teacher's Concordance Bible, \$8.50. All of these are leather lined. WORLD Teacher's—regular Bible paper, \$9.00; on Indo-Text paper (less than an inch thick) \$10.00. Young people's Bible, bound in genuine leather, \$6.75. All Bibles with center reference and concordance.

FOR CHILDREN: First Steps for Little Feet, \$1.35; Story of Gospel, \$1.35; Bible Pictures

and What They Teach, \$2.25; Story of the Bible, \$2.50.

FOR STUDY: Cruden's Complete Concordance, \$3.50; Smith's Bible Dictionary, \$3.50; Johnson's New Testament with Notes, 2 volumes, \$5; Zerr's Commentary on the Bible, \$4 each, 3 for \$10; Seventh Day Adventism Renounced, \$3.

(Continued from page 6)

relationship, into which people are baptized by authority of Christ.

Having gone that far I saw that Christ was not prescribing a baptismal formula or priestly pronouncement of any kind, in the latter part of Matthew 28:19. He was not telling them what to say but what to do! The first part of the verse told them what to say. They were to teach that which would make disciples, that is, the gospel. The latter part of the verse told them what to do with people after they made disciples of them. They were told to immerse such into a proper relationship with the Father, Son and Holy Spirit. Christ prescribed no formula to be repeated at the time of this immersion. No inspired writer did so. No formula to be repeated at the time of baptism is to be found. None originated in the days of inspiration. We do it, or are criticized for not doing it, because tradition demands it!

## BIRTHS

To Mr. and Mrs. WILFORD LANDES, Albuquerque (N. Mex.), a boy, Chad Douglas, September 26.

To Mr. and Mrs. MAX WATSON, Palmyra (Penn.), a girl, Lonanne, September 28.

To Mr. and Mrs. TOM PORTER, Springfield (Mo.), a girl, Rita Denise, October 1.

To Mr. and Mrs. GEORGE LEONARD, Festus (Mo.), a girl, Kathy Nell, Nov. 3.

To Mr. and Mrs. ROBERT STEVENS, St. Louis (Mo.), a girl, Christina Lynn, November 7.

"Every religion seeks for something that may be offered to God and be acceptable unto him, and may set the worshippers at one with him; and according as our offering is more or less an external thing do we find our place in one of three great classes that divide mankind. To give him something that we have is *Heathen*; to offer him what we do, is *Jewish*; to surrender to him what we are, is *Christian*." (Martineau, in "Hours of Thought").

"It is neither safe nor honest to do aught against conscience: here stand I: I can do no other: God help me: Amen!" (Martin Luther).

"Worship really includes Submission, Sacrifice and Service" (W. Crosthwaite).

# THIS and THAT from HERE and THERE

Our review of the Philippian letter has been omitted in this issue due to a lack of space. It will be resumed in the February issue. . . . Two were added at Overland (Mo.) October 17, where the congregation has just completed a canvass of 2000 homes. . . . James Grant reports 2 immersed, 2 restored at Morley (England) during the mission with David Dougal, who is now at Great Yarmouth, preaching to the men in the fishing fleet. . . . October 10 found 3 restored at Longview church, Nashville (Tenn.) with one immersed October 17. . . . Raymond J. Kenney, Shreveport (La.) writes: "Many of your articles are very good. Some I disagree with; others seem much on the right track. The pastor system is of demoninational making and has no Bible grounds that I can see." . . . Roy Loney was with the church at Beloit (Kans.) Oct. 10, and at Stull (Kans.) Oct. 17. . . . Roy Westbrook closed at New Liberty (Ill.) Oct. 17 and went at once to Greensburg (Kans.) to help on the building of the meetinghouse and to assist Roy Loney in conducting the first gospel meeting therein. . . . W. O. McCreary, correspondent for the congregation at Carmichael (Calif.) now resides at 4901 Minnesota, Fair Oaks (Calif.) . . . For several years sisters at Green Mound (Kans.) have been carrying on an interesting and profitable Bible study from house to house. . . . We are greatly indebted to our elderly brother, J. Holmes, Goole, Yorkshire, England, for a copy of the biography of Sydney Black. Such gifts, generally unobtainable in this country, are sincerely appreciated. . . . We are saddened by the report of the serious illness of Brother Martin Donaldson, Rosyth, Fife (Scotland) who is suffering from a cardiac condition. . . . We are pleased to hear that the work on Ballygomartin Road, Belfast (North Ireland) continues to grow in interest. Studies are carried on by members of Berlin Street congregation. . . . Thanks to the following helpers for subscriptions sent in: Gordon Click (Ala.) 8; G. W. Grayson (Tenn.) 9; Edna Shearer (Calif.) 10; Glenn Slater (Mo.) 5; Mrs. W. R. Holloway (Tex.) 5. Such assistance in our efforts is very deeply appreciated. . . . A few brethren are carrying the gospel message to the village of Macmerry in Scotland. These brethren are members at Tranent. Such work should be commended and remembered in our fervent prayers unto God. . . . Northside Church, Oklahoma City (Okla.) has issued an invitation to any congregation in that city which believes in the pastor system to secure Guy N. Woods, Bill Humble or G. K. Wallace to defend their practice in debate with I. C. Nance, but thus far silence reigns. . . . Chester Moyers, who is on a ship near

Haiphong (Indo-China) reports the nightly Bible studies on the vessel continue with an excellent interest. . . . The third volume of the *Bible Commentary* by E. M. Zerr is still in the preparation process. We hope to announce its completion soon. . . . There were 3 added recently at Hartford (Ill.). . . . Raymond Stephens reports immersing a 74 year old man in Kansas City (Mo.). . . . Ralph Rake reports spiritual growth at Lawrence (Kans.). . . . L. W. Benham reports fair attendance at New Haven (Conn.) in a work recently planted there. . . . M. S. Whitehead, who is a steward at State Prison Farm in Alabama has been teaching the way of the Lord wherever opportunity is presented, although quite busy in supervisory work at the prison. . . . Viola Barron reports 6 added recently by membership transfer at Compton (Calif.). . . . Bill Thurman, Clifford Yeldell and Carroll Wrinkle have been building a house in Pensacola (Florida). . . . Dewey Copeland reports interesting meetings at Valdosta (Georgia) and commends the work of Jim Mabery in that area. . . . Meetings conducted by local talent were held at Secor and Pekin (Ill.) in November. . . . L. E. Ketcherside celebrates his 65th birthday December 1. . . . Roy Loney reports small but interested audiences in the meetings at Greensburg (Kansas). . . . Herb Clark reports six added in recent months in San Francisco (Calif.) area with brethren developing for future public work. He sends six subs. Thanks! . . . Bill Fowler writes that he plans to leave Florida in the near future and will go to California to labor. . . . Velmah Starkey (Calif.) sends five subs. Thanks! . . . The editor spoke six nights at Hartford (Ill.) on the identity and work of the Holy Spirit. Good audiences were present, and most of the preachers of the denominational churches in town came for some of the lessons. . . . Hershel Ottwell was with the Louisiana (Mo.) congregation November 7. . . . Raymond Stevens spoke at Overland (Mo.) on the same date. . . . Leroy Garrett has recently closed a meeting at Pleasant Point, near Meadville (Mo.). . . . Arvel Watts conducted a seven nights study of the epistle of James at Fredericktown (Mo.). . . . The congregation at Webster Groves (Mo.) recently installed a new automatic heating system in their building. . . . Overland (Mo.) was host to the congregations in the adjacent area at a song fest November 14. . . . A number from Saint Louis went to Rosebud (Mo.) for an all day meeting which was held on October 31. Seamon Beck is helping in that work, while conducting a photographic studio at Owensville. . . . Brother E. M. Smith is overseeing the work of the congregation at Downey

(Calif.) which meets in the Y. M. C. A. building, located at 2nd and Myrtle Streets. Southern California congregations met there for a song fest November 7. Esther Baldwin of St. Louis (Mo.) was among the visitors present. . . . Noel Wisenbaker and Lavelle Smith were to be married at the East Gordon Street church building in Valdosta (Georgia) November 28. . . . We were recently complimented by the attention given us by Albert Gardner, Minister at Brookport, Illinois, who circulated a document purporting to contain "The Evolution of the Garrett-Ketcherside Theory Concerning Preachers." The poor fellow showed such consummate ignorance of our position that he virtually disqualified himself for any particular notice. However, Brother Garrett and I both wrote him, with the result that thus far we have been bombarded by a thunderous silence from this mis-representative of the clergy domain. . . . Will some congregation which desires to have fellowship in supporting a gospel preacher for much needed work, write at once to Paul Ketcherside, Nowata (Okla.) so that Paul can put you in touch with a young brother who needs your aid in a much needed field. This is very important and urgent. Share your contribution for the saints with a brother who will use it for the glory of the Lord. Please do not delay on this. Procrastination is the devil's best weapon against most brethren. . . . We urge all of our readers who desire to aid in distribution of the special issue on the clergy question to get your orders in early for this edition which will be the next issue. Read carefully on page 7 about the special edition and its contents. Notify us immediately how many to reserve for you. . . . We can supply you with Johnson's Peoples New Testament with Notes—2 volumes for \$5, and these books will be of great aid to you in studying and teaching the lessons contained in the New Testament. Why not order your set today? . . . We are changing the size of the paper with the next issue. It will not be 6 by 9 inches, which is the size of *Bible Talk*. The paper will be sixteen pages monthly, with occasional special issues of double that size. This will not only make for greater ease in handling, but will enable you to bind your copies into book form and they will fit your regular shelf space. . . . Roy Loney and Roy Westbrook have been conducting a meeting at Mexico (Mo.) which recently closed. . . . Webster Groves and De Soto (Mo.) are exchanging talent each month. . . . The former will soon start a study in the "Journeys of Paul the Apostle" which will be carried on each Lord's Day night through the winter months.